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BRITISH MUSEUM

London, Printed by *Edward Husband* and *John Field* Printers to the Parliament of *England*.

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AN EXPOSITION OF THE POWRING Out of the Fourth VIAL:

MENTIONED
In the Sixteenth of the *Revelation*.

By Master ROBERT PARKER.

Wherein he differs from M. *Brightman*, and other Protestant Divines, which hold, That these Judgements are to be poured out upon the Church of *Rome*, and that Party. But he conceives they have Reference unto these Times, and are to be poured out upon some Protestant Princes and Churches.

July 2d
LONDON,
Printed for *Thomas Pierrepont* at the Sun in St. *Pauls* Church-yard. 1650.

BRITISH

To the Reader.

MAster *Parker* the Author of this discourse is well known by his other works published, wherein though he shew himself an adversary to Ceremonies and *Popery*, yet he concurreth not with Mr. *Brightman* and others, in exposition of this Vial; who affirm, that all the Vials shall fall onely, or most upon the *Papists*: but his conjecture, is that the fourth Vial shal fal upon some *Protestant* Prince or state, who enjoyed the benefit of the Gospel, but did not obey it; perhaps he might have said truly, upon all the *Protestant* Princes or Churches, there being scarce any one that hath not been scorched with fire, and burnt with heat, by the great Warres and troubles that have happened these last thirty yeers past, since the blazing Comet, which appeared 1618. because they enjoyed the light of the Gospel, but brought not forth fruits worthy of repentance and amendment of life. It is therefore most worthy our serious consideration, to hearken to the interpre-

tation here offered, especially seeing the Vials do concern us of this last age; for after the seven seals with their effects are past, and also six of the seven Trumpets have sounded; the seven Vials to be poured forth, do certainly concerne us most, to consider the effects of them, and apply things so, as may most cõduce to our admonition, and amendment of life, seeing the mighty hand of God is now stretched forth over us, and some Vial of Gods wrath is now pouring out, in these wonderfull Warres and Troubles, raised up in most parts of the world.

Imprimatur ista (quæ D. Parkeri *perhibetur esse) phialæ quartæ expositio, unà cum adjectis animadversionibus.*

Aprilis 30. 1650. Tho. Gataker.

BRITISH MUSEUM

Master *Parkers* EXPOSITION of the FOURTH VIAL.

Revelation 16. 8, 9.

And the fourth Angel poured out his Vial on the Sunne, and it was given unto him to torment men with fire. And men boyled in great heat, and blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glory.

THough I am not worthy to be named with Mr. *Brightman*, yet I trust I may crave leave under correction, to differ from him in the exposition of this Viall; I prosecute his memory with all the benediction that is due to so great a light in the Church of God, and behold himself (for his clearing of this Apocalyps) the chief Angel of this Viall, in case it be meant of Protestant Writers (as he would have it) making the Scripture as clear as the Sun, to the confounding and tormenting of the Papists. Howbeit there be some reasons that lead me to interpret it rather of the wasting of some Protestant or Lutheran State, not long hence to be accomplished, which I crave liberty to set down.

First, the confounding and tormenting of the Papists by the Scripture, is not a distinct particular event, as the event of this fourth Viall seemeth to be; distinct it is not, but the same with the plague of the first Viall, whose botch I.

botch, what is it else, but an Ulcer of minde in the Papists, to see the grouth of the Gospel, and the fall of Popery, especially here at home in England, by the death of Queen *Mary*, and the succession of Queen *Elizabeth* to the Crown; And it is generall, whereas this Viall poured is poured on the Sunne, a particular Starre in the heaven, to note a plague on some speciall State of some true Church, or at the least some Church disunited from Popery.

2. Secondly, the Sunne being King among Starres *Jer.* 44. 17. He fitly here designeth some King or State, even as he doth else where; for *Jacob* (the most heroicall man in his dayes) is resembled to the Sunne, *Gen.* 37. and *David* 2 *Sam.* 21. 17. and *Hezekiah* King of *Israel* 2 *Kings* 20. 11. Who is the Angel standing in the Sunne *Apoc.* 19. 17. out of doubt some great man in power and place; for as much as the writing of bare Divines, cannot so effectually draw people and nations to joyne in warre against the Pope. What that the darkning of the Sunne, *Apoc.* 6. 12. is the fall of the persecuting Roman Empire; And the third part of the Sunne smitten, *Apoc.* 8. 12. is the wasting of *Africk*, the third part of the world by the *Vandalls*.

3. Fitly, in this fourth Viall the Sunne himself is first plagued, which cannot be meant of the Scripture, for the Text doth say as directly, that the fourth Angel doth pour his Viall upon the Sunne, as that the fifth doth pour his Viall upon the Throne of the Beast, by which *Rome's* ruine is foreshewed, howbeit the Sunne not extinguished by this Viall, but distemperedly, to scorch with heat, doth seem to imply, that the plague of this Prince or State, shall not cast them down so much, as irritate and stirre them up to an heat of revenging, laying wast the men that did hurt them.

4. Fourthly, the men here plagued are not only Papists, for whereas it is added in the first Viall, by way of restraint

to

to them, that the sore fell upon the men which had the marke of the Beast, and who worshipped his Image, here is no such limitation, it is onely said in generall, power was given to the Sunne to Torment men, to wit, men of the same heaven, where this Sunne shineth, that is, men, in that visible Church where this Prince or State doth govern, nevertheless here is hope given, that the Godly of this Church shall escape, in that it being said of the plagued, that they gave no glory to God; there is probability, that the Judgement of this Viall shall light onely or chiefly on Papists and wicked men, mingled with this State or Church, who had before no care of Gods glory, or the Gospels good, but sought onely their own glory, wealth and pleasures.

5. Fifthly, the plague here is not onely described by heat, which yet sufficeth to hold allusion to the Sunne, but also by fire This maketh me to conjecture that this Prince or State shall lay desolate by fire and burning, more then by sword; God girding him or them with such power, as that they shall not need to fight many battels. Neither ought it to seem strange, that fire here laying all things waste, should be literally meant, seeing the Angel that hath power over fire, *Apoc.* 14. 18. is *Cranmer* triumphing in the fire of Martyrdome. And the burning of the flesh of the Whore, is the sacking of *Rome*, *Apoc.* 17. 16. so the Angel of the waters, in the fifth verse going before, resembleth the States of Low *Germany*, seated in a watery Countrey.

6. The effect of this plague in the wicked, is boyling heat, and blaspheming the name of God; which contain more then an inward rage of Papists: For the confounding of their religion by the Scripture, they must needs shew well near such a ruine of a State, as the ruine of *Rome* cometh to, for as much as, as a great plague is described here, as in the fifth Vial, and that in the same termes and words, as appeareth

peareth by comparing this ninth verſe with the eleaventh following. Adde to this, that the plague of this Vial is uttered in the plurall (they blaſphemed the name of God, who hath power over theſe plagues) as if it contained many confuſions in it. And this anſwereth to the juſtice of God, who beginneth judgement at his own houſe, and at them who make profeſſion to be of his houſhold: By this Revelation, the *Pope* ſhall be deſtroyed before the *Turke*, becauſe he profeſſed Chriſtianity, which the *Turke* did not. In like manner before God deſtroyeth the *Pope*, he ſhall pour his Viall upon ſome *Proteſtant* or *Lutheran* Church, which made profeſſion of the Goſpel againſt *Popery*, but obeyed it not; by this means it ſhall come to paſſe what was done of old, then God afflicted *Jewrie* his own Church, before he deſtroyed the Earth by *Babylon*; now he ſhall puniſh one of his own Churches, before he proceeds againſt *Rome*, the *Babylon* ſpirituall.

7. Seventhly, I conjecture, that this Sunne of the fourth Vial puniſhing a Rebellious Church, and the Angel of the fifth Vial ſacking *Rome*, ſhall be one and the ſame. Firſt, becauſe the fifth Vial is immediately adjoyned & expreſſed with the very ſame termes, which probably induceth to think, that it ſhall be wrought by the ſame means: this conjecture is helped by this; that the rebelling againſt the Sunne of the fourth vial, ſhall be procured by *Pope* and *Papiſts*, which ſhall be the cauſe that this man aſſoon as he hath ſubdued his domeſticall enemies, ſhall addreſſe himſelf to an expedition againſt *Rome*. Secondly, the ruine of *Rome* ariſeth from a wilderneſſe, *Apoc.* 17. 3. that is (as I conjecture) out of ſome Countrey laid waſt like a wilderneſſe.

This Countrey muſt be the State waſted by the Sunne of the fourth *Vial*, for we have no other Propheſie of any other State to be laid waſt immediately before *Romes* ſacking

sacking; but only of that: Now that *Johns* carrying into the wildernesse to see the ruine of *Rome*, doth shew that *Romes* ruine shall arise out of a Land brought to a wildernesse, may thus appear; wherefore is *John* set on the sea shoar, *Apoc.* 12. 18. when he is to see the rising of the Beast, but because the Beasts rising is out of the sea, (*Ergo*) in that *Apoc.* 17. 3. *John* is placed in a wildernesse to see *Romes* ruine; it is a signe that *Romes* ruine shall arise out of some Countrey reduced to a wildernesse; so when *John* is to see the beauty of the *Jewish* Church, he is carried to a great high mountain to see it, *Apoc.* 21. 10. to wit, because this Church shall be set on high like a mountain, *Isaiah* 2. 2.

Thirdly, this is the description of him that sacketh *Rome*, *Apoc.* 18. 1. I saw another Angel come down from heaven, having great power; so that the earth was lightned with his glory; which agreeth with the Sunne of this fourth Vial; He cometh down from heaven, that is, suddenly, beyond all expectation of man, so the Sunne of the fourth Vial ariseth suddenly out of his plague, when the world thought he could never have recovered, he hath great power given him; this is the power of the Sunne of the fourth Vial, both by glory of Conquering, and by the wealth of the Conquered, which he shall get into his hands. 3.

He hath light and brightnesse, which what, is it else but the light and brightnesse of the Sunne of the fourth Vial. Lastly, he repleniseth the earth with his glory, which implyeth the great Admiration of the world, and the Astonishment of the *Papists* and earthly men, when they shall see the Sunne of the fourth Vial rise so extra ordinarily out of this plague.

Fourthly, and last of all, *Apoc.* 17. 18. it is said, that the ten Hornes shall sack *Rome*, and whom shall the 4.

States of Christendome sooner choose for their Generall, or proclaim their Emperour against *Rome*, then the Sunne of the fourth vial, plagued by *Papists*, and enraged against them; and furnished with the greatest authority, power, and wealth to subdue them.

Thus I presume to deliver my conjecture concerning this fourth Vial, (I say conjecture) because it cannot certainly be known untill it be executed. Nevertheless, because the time therof approacheth, it becommeth every Christian man to strive, by prayer, meditation, study, and all other means, for some understanding of it; considering that God hath not written this prophesie onely to instruct us when it is past, but also to forewarne us aforehand; The revealer of secrets that unsealed this Book to John, open unto us this mysterie of it; that we may foresee the evill that is to come, and hide our selves from it, as also keep our selves pure from offence against our Sunne, left we partake of the plagues that this Vial doth denounce against all such transgression.

To God onely wise, be all Honour and Glory for ever and ever, Amen.

Some

Some Annotations upon Mr. PARKERS diſcourſe.

SEeing Mr. *Parker* hath propoſed his opinion modeſtly, by way of conjecture, and forborn to determine till the event ſhould manifeſt the truth, he is the rather to be hearkened unto; eſpecially becauſe the reaſons for his conjecture do ſeem very probable, now after the great troubles, which have happened of late years, in *Germany*, *France*, *Poland*, *Denmark*, and many other Countryes, and alſo among our ſelves, wherein the greateſt loſſe hath fallen upon the *Proteſtant* Churches.

Whereas Mr. *Parker* ſaith. [that he doth behold Mr. *Brightman* as the chief Angel of this Vial.] He perhaps took this, from Mr. *Brightman* himſelf, who Chap. 17. doth not ſpare to ſay. *I that am an obſcure man, and unknown to all, and of no reckoning in my own Countrey, do exhort you moſt mighty Princes to attempt againſt the whore*, &c. Which ſeems more then fitting for one *to ſpeak of himſelf*. 1.

Whereas moſt of our writers do affirm, that all the Vials of Gods wrath ſhall fall upon the *Papiſt*. Yet Mr. *Parker* ſaith, that the firſt Vial ſeems eſpecially to be intended againſt the *Papiſts*, in regard it is ſaid, in the text, verſe 2. *that a grievous ſore fell upon the men, which had the mark of the Beaſt, and upon them which worſhipped his* 2.

images; but no such restraint is mentioned upon this Vial.

3 Whereas Mr. *Parker* saith, Sect. 6. That God beginneth judgement at his own house, and at them who make profession to be of his houshold: by this revelation, the *Pope* shall be destroyed before the *Turk*, because he professed Christianity, which the *Turk* did not; in like manner, before God destroyeth the *Pope*, he shall pour out his Vial upon some *Protestant* or *Lutheran* Church, which made profession of the Gospel against *Popery*, but obeyed it not.

This may be seen to be true by the lamentable condition and great troubles, which have fallen upon the *Protestant* Churches of late years: For in *Germany*, besides the horrible Plundering of their rich and spacious Countrey, the *Protestants* have lost many thousand Churches and Ministers. In *France* the *Protestants* have suffered extreamly; for though they are left alive, and not prosecuted to death universally, yet *Deodatus* saith, in his Epistle from *Geneva*, that they are alive but during pleasure onely, and that they are like poor Callow Birds stripe of all their feathers: for whereas they had formerly eighty nine strong Townes and Castles allowed them for their security, yet now they are all lost, through their warres, whereunto they were perswaded, through the fiery zeal of some amongst them, who had the guiding of their Consciences; saith the *French* History. [*Grimston.*] Their great Noble-men have deserted their cause, and become *Papists*: as the Duke of *Bovillon* the Duke *Lesbigneres*, who when a *Protestant* took up arms against them, and was made great Constable of *France*; the Duke of *Trenovill*, and the Duke of *Suilly*, once Lord Treasurer under *Henry* the fourth, who much diswaded from warre; besides many

 others

others of great quality, ſo that now they want Protectors, and leaders, of the Nobility, which they had in former times.

The fifth Vial is to be poured out upon the ſeat of the Beaſt, verſe 10. which as Maſter *Mede* ſaith, is *Rome*, and that the holy Ghoſt doth not hide the matter any longer; but this is yet to come; for the *Pope* after all the troubles, hath greatly encreaſed his party, and is very powerfull, and this year 1650. he celebrates a Jubile at *Rome*, and all his adherents do flock in great numbers to him, to receive his benediction, pardons and holy water, &c. Maſter *Brightman* ſaith, that before this yeear 1650. the *Jewes* ſhould be called; and that the whore of *Babylons* noſe ſhould be ſlitt; and that the *Pope* ſhould fly from *Rome* to *Avignion*, or to *Bononia*, or to ſome other of his Cities: But we ſee not the *Pope* diſturbed, nor the *Jewes* called. But ſome are ſo haſty and raſh in their opinions and predictions, that they ſeem to be guided more by paſſion, then reaſon. *Napier* of *Scotland* kills the *Pope*, 1639. *Brightman* kills him, 1650. *Arthur Dent* kils him within the age of a man, and thinks that the ſixth Vial is now pouring out. *Philippus Nicolaus* kils him about the year, 1650. which is twenty years hence. But theſe peremptory opinions prove falſe hitherto, and do give no ſatisfaction to wiſe and ſober men. It is more probable that Maſter *Mede* ſaith, that the fifth Viall ſhall fall on the *Pope*; and that under the ſixth Viall the *Turkes* ſhall be deſtroyed, and the *Jewes* converted, whom he accounts to be the Kings of the Eaſt, verſe 12. for whom the way muſt be prepared, when that Viall ſhall be poured out on the great River *Euphrates*. 4.

5. Whereas Maſter *Brightman* ſaith, that the Beaſt the *Pope* of *Rome*, did ſpring up with *Conſtantine*, the firſt Chriſtian Emperor; and was made great by the firſt *Nicene* Councell.] This is much to the diſhonour of the truth, for *Popery* is of a farre later date and growth. And Maſter *Brightman* doth confeſſe, Chap. 13. that his opinion is new, and himſelf the firſt man that durſt adventure to ſay ſo: If he had ſaid from the ſecond *Nicene* Councell, wherein Images were eſtabliſhed, he had come neerer the truth.

Philippus Nicolaus a *Lutheran* Divine, (an acute and learned man, ſaith Maſter *Mede*) that wrote above thirty years ago, doth lay great imputations upon the *Calviniſts*, ſaying, Cap. 10. *De Regno Chriſti*; *Eccleſiæ militantis Noviſſima calamitas a Calvinianis promanabit*: That the laſt calamity of the Church Militant ſhall be occaſioned by the *Calviniſts*; and much more he addeth againſt them, as well as againſt *Papiſts* and *Turkes*. *Brightman*, *Nicolaus* and *Parker* do all agree in this, that there ſhall come great Calamities upon the Church. *Hoc tantum addo, quod inevitabilis quædam malorum menſura noſtris cervicibus incumbit*, as *Nicolaus* ſaith.

6. Maſter *Parker* ſaith, that the Sunne upon whom this fourth Viall falleth, ſhall be diſtempered with heat; not extinguiſhed.] God grant that the Sun of the Goſpel be not totally eclipſed, nor our Candleſtick removed from us; but that theſe troubles prove no more then a diſtemper; mean while to prevent the worſt, the Text ſaith plainly, verſe 9. that onely Repentance can do it, and to give God the glory, who hath power over theſe plagues: Which that he would moderate and ſtoppe, and put an end to theſe great troubles, is earneſtly to be begged by humble and fervent prayers.

But

But whatſoever the Interpretation be of theſe abſtruſe and myſticall points in the Revelation; it is not ſafe for any men, to ground any action upon preſumption or confidence that now the time is come when things ſhall be fulfilled, and that it doth belong to them to execute the Wrath of God againſt *Papiſts* or any others, whom they imagine to be deſigned by the Holy Ghoſt. 7.

FINIS.